

YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

FOR

JUNIOR CLASSES

1902-1903.

SUBJECT

THE ACTS OF THE APOSTLES

Published by

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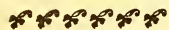
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INTRODUCTORY SUGGESTIONS.

NOTE. —It is to be hoped that many of our Junior Classes can be placed under the direction of experienced teachers, whose skill is even more essential here, than in the advanced class. To such, many of the detailed suggestions here offered may be unnecessary, and seem more amusing than instructive; but on the other hand, we are aware that in many cases circumstances will render necessary the assignment of this work to young men who are untrained in the art of teaching, and to whom a few specific hints are worth pages of generalities.

Grading the Associations.

Since the idea of grading the Improvement Associations was advanced by the General Board, many of our officers have adopted the plan, and so universal have been the reports of increased attendance and greater efficiency of work as a result, that it becomes apparent that no association can hope to keep up with the general advancement of the work, and neglect to comply with this suggestion.

The General Superintendency feel that we have reached a stage of advancement, where this step is imperative, and, therefore, call upon our officers to see to it that all associations are separated into junior and senior classes, where such a course is at all practicable. Limited numbers must not be considered a sufficient reason for not grading. Where the discrepancy in age and ability is great, the work will be improved by dividing the class, though there be but a half dozen in each section; while the better quality of work secured will, in most cases, increase the attendance. Both age and ability should be considered in separating the classes. From fourteen to eighteen years may be taken as a guide as to age for junior students, though some boys are better fitted for the work of the advanced class at fifteen, than are others at eighteen. If the advantage of thorough work in the lower class, before entering the higher one is made clear to the boys, they may be permitted to choose which one

they will join, and a friendly talk with the few who may have made an unwise selection will usually serve to correct such mistakes. It might be well to allow no member under the age of eighteen to enter the Senior class without permission from the president of the association. With a view to encouraging the formation of Junior Classes, and to increase the efficiency of the work therein, the preparation of this manual for their special use has been undertaken at considerable extra expense. The members of the General Board hope that an appreciation of their effort will be shown by our officers endeavoring to place it in the hands of as many of our younger boys as possible.

Plan of the Work.

The aim in the preparation of the lessons here outlined has been to make them as simple and easily comprehended as the nature of the subject would permit. This object has been accomplished in part by greatly reducing the number of subjects considered, the lessons covering only the Acts of the Apostles. Each of the regular lessons consists of the assignment of certain portions of the text to be read, a choice passage or two to be memorized, brief suggestions to the teacher, where such are thought necessary, a summary of the lesson, explanatory notes, and a set of questions.

Study of the Text.

The teacher should constantly encourage his class to study the text assigned *from the Bible itself*. One of the most important objects to be attained is the cultivation of a taste for Bible reading. This can never be accomplished by studying *about* the Bible. There is a sublime beauty in the thought, an eloquence in the language, and a spirit pervading the whole that put the Scriptures beyond imitation. Love of scripture reading is a perfectly natural consequence of its frequent practice. We therefore urge that nothing be substituted for the study of the text itself.

The Summary.

A summary of the lessons is made to assist young students in connecting the events, and remembering the essential points. It may be studied profitably either before or after a study of the text, but must not take the place of such study.

The Notes.

The notes are not intended to be exhaustive; the aim being to learn what is presented thoroughly, rather than to exhaust the subject. What few collateral references are made are usually assigned to the teacher, that he may look them up and make the necessary explanations.

The Questions.

The questions cover the subject in greater detail than the summary, and are intended more to aid the student in testing his own knowledge of the subject, than to be formally asked of the class. A teacher will usually have much greater success in arousing interest and holding the attention of his class, where his preparation of the lesson is sufficiently thorough to enable him to cover the subject with questions without the aid of a book. Diligent study of the text and the outline will enable any one to do this.

Memory Work.

If the memory work outlined is pursued consistently through the year, great good will result therefrom. This exercise will assist the boys in centering their effort. It will give them a definite mark to shoot at. It will also cultivate the power of retaining what is valuable in their study, and give them a stock of valuable quotations of great use to them in understanding and explaining the Gospel principles on which they bear. Cultivate the habit of accuracy in these quotations. Do not pass any of them till every word has been repeated correctly several times. Permit the members to correct each others mistakes in this exercise. Have frequent drills on quotations from previous lessons. No harm will come from a friendly rivalry as to who can give the greatest number of accurate quotations by the close of the season.

Testimony Bearing.

In addition to the regular lessons, provision is made for six sessions to be devoted to story telling and testimony bearing, two of which are to be held in conjunction with the Senior class. Experience has shown that testimony meetings with boys of this age are not highly successful, except where they are conducted by persons of considerable skill.

The most impressive testimonies usually consist of such experiences in the lives of those bearing them as show the hand of the Lord. As the experience of boys of this age is necessarily limited, it has been thought wise to select such incidents from the lives of others as will serve to increase faith in God.

To this end, certain stories from the "Faith Promoting Series" have been suggested. If these stories are placed in the hands of the members selected for the exercise, a week in advance, and they are encouraged to learn them and relate them to the class, we feel that the beneficial effects upon themselves and their classmates cannot be over estimated. In order to place these stories within easy reach of the classes, they have all been selected from "Leaves from My Journal," "A String of Pearls," and "Early Scenes in Church History." The stories suggested will be found following the regular lessons. The teacher should plan to make use of one division of them each month.

If necessary these numbers of the series should be purchased by the association, and loaned to the members appointed to give exercises, though it would be well to have as many members as possible purchase their own copies, as no better literature for boys of this age can be found.

Such time of each testimony meeting as can be used profitably should be devoted to original testimonies. In this department of the work particularly, it is essential that those in charge seek earnestly for the Spirit of the Lord, and endeavor to banish levity and disorder. Faith is a gift of God, and depends more on the condition of the heart, than on the information of the mind.

Reviews.

The value of these or any other studies is measured by the extent to which the truths contained therein are fixed in memory. Repetition is said to be the mother of memory, hence the essential portions of the lessons should be repeated not once only, but several times. The teacher will be more than ordinarily successful if he can arouse sufficient interest in the subject to obtain thorough preparation from more than one half of the members. The benefit received by the other half will depend entirely on the treatment of the subject before the class. This, then, should be thorough, interesting, and frequently repeated.

The method of reviewing the subjects should vary, so as not to become monotonous. At times, topics from previous lessons may be assigned to different members. For example: Who will tell us about Demetrius and the silversmiths of Ephesus? At other times the review may be conducted by brief pertinent questions in rapid succession. The response to these and all other questions should be by the uplifted hand. Do not permit promiscuous talking at any time. Again it will be found profitable once in a while for the teacher to go over the events of a previous lesson himself, with an occasional question fired at those whose attention is inclined to wander. At such times the teacher should stand before the map with pointer in hand, and locate the events named.

Map Work.

One naturally locates the events of history and narrative, somewhere and somehow, hence, it is important that they be correctly placed when first learned. There is no better way of remembering the events of history than by connecting them with the places where they transpired. To accomplish this a map of some kind should be kept constantly before the class, and each place mentioned in the lesson should be located. It is not necessary that the map be an expensive one. A reasonably accurate outline of the country surrounding the Mediterranean may be drawn from a Bible map, on a good sized sheet of Manilla paper, that will serve the purpose even better than a more elaborate one. Locate the places as they are reached in the lesson. Make constant use of the map in reviews.

Assignment of the Lesson.

With pupils of the age here contemplated, the quality of a recitation will be found to depend largely on the care that was observed in assigning the preparation. This is a vital part of the teacher's work, but is too apt to be left till the last moment, when time will permit of no more than a brief mention of the lesson to be studied. At least five minutes at the close of each lesson period should be devoted to this work, and if results are not satisfactory, take ten or fifteen minutes occasionally as a study period, wherein the boys will get a clearer idea of how to prepare themselves. If no other signal is given, a time keeper should be appointed to notify the teacher when to close the recitation.

The teacher's preparation should always include a glance over the next lesson, so that he can give the class a sketch of what it contains. See that every boy understands what chapters are to be read and what passages are to be memorized. Many will be without manuals in spite of all the urging that can be done, but all are supposed to have access to a Bible. Talk with the class occasionally on how to study the lesson. Ask them how many times they think they ought to read the text. Remind them to read the summary and then to see how many questions they can answer. Get as many as possible to agree to do the work, and then follow them up, and urge them to keep their promises.

To the Class Leaders.

These lessons have been prepared with as much care as time and circumstances would permit, but the amount of good they will accomplish, the number of boys that will be made better and stronger through their perusal, depends very largely on you. No lesson can be outlined that will be truly effective with young boys without the vitalizing influence of a teacher whose whole heart is in the work. To you is given the direction in this work of a class of boys at the most important period of their lives—that period during which they receive the greatest number of impressions that tend to make or mar them, especially in spiritual things. See to it that indifference towards the things of God is not increased in any one of them, through failure on your part to perform your whole duty. Far more classes become dull and uninteresting to boys, through lack of effort on the part of the teacher, than through his lack of ability. Be faithful in the discharge of this responsibility, and a rich harvest of good will come from your effort.

DOUGLAS M. TODD,
BRYANT S. HINCKLEY,
Committee for the General Board.

THE ACTS OF THE APOSTLES

LESSON I.

ENDOWMENT OF THE APOSTLES.

Read Acts Chapt. 1 and 2

Memorize Acts Chapt. 2; 38-39

SUGGESTIONS TO THE TEACHER:—Wherever occasion permits make use of the map, thereby giving to the lesson life and reality.

Passages bearing on Pentecost: Ex. 23: 16; Lev. 23: 15-21; Num. 28: 26-31. Prophecy referred to by Peter, Joel 2: 28-32.

“Devout men of every nation under heaven” are present on the day of Pentecost. Fifteen classes are mentioned, located as follows: Parthians from the North-east of Media. Medes, inhabiting the region between the Caspian Sea on the North, Armenia on the west, Hyrcania on the east, and Persia on the south. Elamites located east of the Tigris and north of Sus-
sania. Mesopotamians, from the land between the Tigris and the Euphra-
tes. Judeans, including Jerusalemites from different parts of Palestine. Cappadocians, whose settlements lay east of Asia Minor. Pontians, who resided in the North-east. Asians, from the west of Asia Minor. Phrygians, from the east of Asia Minor and north of Pamphylia. Pamphylians, whose territory stretched along the Mediterranean coast, south of Phrygia. Egyptians from the Nile valley. Lybians from Cyrene on the west of Egypt. Romans, from the world’s capital on the banks of the Tiber. Cretians, islanders from the Mediterranean. Arabians, from the desert regions.

The Ascension—(Note 1.)

The apostles are gathered on Mount Olivet where the Savior teaches them concerning the Kingdom of God. He tells them to remain in Jerusalem until the Holy Ghost appears, with the promise that after they receive the Holy Ghost they shall be witnesses of Him in all parts of the earth. Jesus then ascends into heaven, and two angels appear unto the disciples, and tell them that the Savior will descend in like manner at his second coming.

The Quorum of the Apostles Filled.

The Apostles go from Mt. Olivet to Jerusalem, a Sabbath day's journey, (Note 2,) where they meet in an upper room, and after prayer and supplication, they choose Matthias to be an apostle, (Note 3) thus filling the vacancy caused by the fall of Judas. (Note 4.)

The Holy Ghost Manifested.

The disciples are met together on the day of Pentecost, and the power of God is made manifest. (Note 5.) They hear a mighty rushing wind, see cloven tongues of fire, are filled with the Holy Ghost, and speak in tongues. Many people from different places, speaking different languages are present, and each understands in his own language. All are amazed. Some mock and say the Apostles are drunk.

The First Gospel Sermon.

Peter stands up and defends the disciples; refers to the prophecy of Joel, and tells the people they have crucified the Savior. (Note 6.) The people are pricked in their hearts and say: "Men and brethren what shall we do?" Peter tells them to repent and be baptized for the remission of their sins, with the promise that all who obey shall receive the gift of the Holy Ghost. (Note 7.) Three thousand are baptized on that day. The Apostles continue to perform miracles and the church daily increases.

NOTES.

1. The Acts of the Apostles is supposed to have been written by St. Luke. It is a continuation of the life of our Lord, who through the promised Spirit is manifested on earth in the deeds and preaching of the Apostles. Hence it has been called the Gospel of the Spirit. It is most probable that St. Luke wrote it at Rome, whither he accompanied St. Paul. (Acts 28.) The fact that he mentions events of contemporary history as one living among them, and nowhere alludes to the fall of Jerusalem, makes it certain that it was written before that event; and, as the narrative terminates about the year A. D. 61, its composition must have been soon after that date, and probably not later than A. D. 63. It is the earliest sketch of the foundation and spread of the Christian Church. It tells of the first Apostolic miracle, the first Apostolic sermon, the first persecution, the first martyr, the first Gentile convert, and the first European church. Thus we trace the progress of the Christian Society from a small Jewish sect to a universal Church. (Oxford Bible helps.)

2. A Sabbath day's journey, according to Josephus, is about six furlongs, or something less than a mile.

3. In consequence of Matthias having been chosen by "lot" it may be

a question in the minds of some as to his being called of God. A careful consideration of all that was done in connection with the circumstance will dispel any doubt in relation to it. It must be observed that after Joseph Barsabas and Matthias were nominated for the place in the quorum of the Twelve, the Apostles prayed, saying: "Thou Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Before his ascension Jesus had said to these men: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . Ye have not chosen me, but I have chosen you, and ordained you . . . that whatsoever ye shall ask of the Father in my name, he may give it you." Therefore when the apostles asked which of the two men nominated, God had chosen, they gave their votes, and Matthias was the one selected; God in that way answered their prayer and Matthias was thus called of God. Again, to be called by a divinely appointed authority is to be called of God. No one can deny that the Apostles were a divinely appointed authority, hence, to be called by them was to be called of God. (Roberts' Outlines of Ecclesiastical History, Note 1, Page 83.)

4. The selection of an apostle to fill the vacancy caused by the death of Judas shows that the organization of the Church requires Twelve apostles and that a continuation of this quorum was a part of the plan of the church organized by the Savior.

5. The Day of Pentecost, from the Greek word for the fiftieth day, was the day on which was kept the Feast of Weeks or of Harvest. The festival lasted but one day. Its chief feature was the offering of two leavened loaves made from the new corn of the now completed harvest, which together with two lambs as a thank offering were waved before the Lord. It was an expression of gratitude for the harvest, which began with the first ripe sheaf of barley at the passover and ended with that of the two loaves of the newly ripened wheat. In its festive joy the servants and strangers, the fatherless and the widow, were to share with the freeborn Israelites. (Deut. 6, 11.) (Oxford Bible Helps.)

6. The outpouring of the Holy Ghost, on the day of Pentecost was not the complete fulfillment of Joel's prophecy, the particulars of which are as follows: The spirit of the Lord is to be poured out upon all flesh: at Pentecost it was poured out upon a few of the disciples of Jesus only. The sons and daughters of the people were to prophesy; we have no account of their doing so at Pentecost. Old men were to dream dreams and young men see visions; there is no account of this taking place on the occasion in question. Wonders were to be shown in the heavens and in the earth, blood and fire and pillars of smoke, the sun was to be turned into darkness, the moon into blood, before the great and terrible day of the Lord, yet on Mount Zion and in Jerusalem deliverance was to be found. These things unquestionably point to the glorious coming of the Son of God to judgment. (See Matt. 24); and certainly they were not fulfilled on the day of Pentecost by the outpouring of the Holy Ghost on a few of the disciples. "This is that which was spoken by the prophet Joel," and then quoted the passage. He doubtless meant: This spirit which you now see poured out upon these few men is that spirit which Joel spoke of, and which will eventually be poured out upon all flesh not only upon men and women, but upon the brute creation as well, so that the lion and lamb shall lie down

together and a little child shall lead them, and they shall not hurt nor destroy in all God's holy mountain. I have deemed it necessary to make this note, first, because of the very general belief among Christians that the prophecy of Joel was fulfilled on the day of Pentecost; and, second, because the prophecy is one that was quoted by the angel Moroni on the occasion of his first visit to Joseph Smith, concerning which he said it was not yet fulfilled but soon would be (Pearl of Great Price, page 50); hence, since this heavenly messenger puts its fulfillment in the future, it could not have been fulfilled on the day of Pentecost, two thousand years ago. (Roberts' Outlines of Ecclesiastical History, Note 3, page 83. See also Roberts' "New Witness for God," pages 147-149.)

7. It will be seen that in this sermon the Apostle Peter presented the principles of the Gospel in the same order as John the Baptist and the Savior had presented them, namely, Faith in God, Repentance of sin, Baptism by immersion for the remission of sin, and the promise of the Holy Ghost.

REVIEW.

1. Of what does the Acts of the Apostles treat? 2. By whom is it supposed to have been written? 3. What reason have we to believe that Luke wrote it? 4. To whom did Jesus show himself after His resurrection? 5. How long was he seen of them? 6. What commands did he give them? 7. What promise did he make to them? 8. What were they to do after they received the Holy Ghost? 9. How did the Savior disappear? 10. Who appeared unto the Apostles? 11. What promise did they make? 12. Name the Apostles. 13. Who took the lead in the meetings? 14. Why? 15. How was Matthias selected? 16. Give your reasons for believing that Matthias was called of God? 17. Tell what you know about the day of Pentecost. 18. What great blessing was conferred upon the disciples? 19. Why were the people amazed? 20. What power enabled them to understand in their own language? 21. To what important prophecy did Peter refer? 22. What promise does the prophecy contain? 23. What did Peter tell the Jews they had done? 24. What effect did Peter's discourse have? 25. What question did they ask? 26. Repeat Peter's reply, Acts 2: 38-29. 27. What principles of the Gospel does this answer contain? How did many of them show their repentance?

LESSON II.

WORK IN JERUSALEM.

Read Acts, Chapters 3 and 4; 1-31.

Memorize Acts, Chapter 3; 19.

SUGGESTIONS TO THE TEACHER:—Study up the description of Jerusalem in Oxford Bible Helps page 96, and give the class an interesting account of it. Tell them also about the Sadducees, Oxford Bible Helps page 87. Bring out clearly the doctrine of repentance and forgiveness taught by Peter.

Healing the Cripple and Peter's Address.

Peter and John are going into the Temple, through the Gate Beautiful when they are accosted by a cripple whom Peter heals through the power of the Lord. (Note 1.) This miracle attracts crowds of people to Solomon's Poarch, where Peter has an opportunity to address them, and to tell them that the power manifested was through the name of Jesus, whom they had crucified. (Note 2) He holds out hope to those who had sinned ignorantly, and testifies of Christ's resurrection. (Note 3.)

Arrest and Examination of the Apostles.

When the ruling Sadducees hear Peter preaching the resurrection, they have the Apostles arrested and cast into prison for the night. In the morning they are brought before the Jewish Council, and examined, when they bear a strong testimony of Jesus, and charge the rulers with his death. The Jews counsel together, and decide to release the Apostles, forbidding them to preach the name of Jesus. The Apostles accept their liberty, but declare their intention to obey God rather than man. As they report their labors to their own company, the Lord manifests his approval by a fresh outpouring of the Holy Spirit.

NOTES.

1. The Gate Beautiful is supposed to have been the entrance through the outer enclosure of the Temple on the east.

2. Solomon's Poarch, where Peter addressed the people, was a part of the colonnades that ran entirely around the outer court of the Temple, or the court of the Gentiles. It was in this poarch that Christ frequently taught, especially in winter.

3. Observe that Peter did not hold out hope of immediate forgiveness to those who had taken part in the death of the Savior; but calls upon them to repent, that their sin might be blotted out when the time of refreshing should come from the presence of the Lord.

REVIEW.

1. Where was the Gate Beautiful? 2. What words did Peter use when healing the cripple? 3. What effect did this miracle have on the people? 4. How many of them were gathered together? 5. Where did Peter address them? 6. Of what sin did he accuse the Jews? 7. What did he tell them to do? 8. Quote his words. 9. Who caused the arrest of the Apostles? 10. Who were the Sadducees? 11. To what doctrine taught by Peter did they especially object? 12. What was done with the Apostles? 13. Before whom did they have a hearing? 14. What did the rulers decide to do? 15. What did the Apostles say to their decision? 16. What witness did the Lord give of his approval of the work of the Apostles?

LESSON III.

THE WORK IN JERUSALEM.

Read Acts, Chaps. 4; 31-37 and 5.

Memorize Acts, Chapt. 5; 29-32.

SUGGESTIONS TO THE TEACHER:—Law of Consecration. See Doc. and Cov. sec. 41. Roberts' Ecc'l Hist. pp. 352-6. Pearl of Great Price, pp. 18-28.

All Things Common.

Love abounds in the hearts of the Saints: they are filled with the Holy Ghost, and declare the word of the Lord with boldness and power. Those who have possessions sell them and lay the price at the feet of the Apostles. There are no poor among them. All things are had in common. The ministrations of the Apostles are accompanied with divine power, and many evidences of the resurrection of the Savior are given.

Ananias and Sapphira.

Ananias and his wife Sapphira, disciples of the church, sell their land and agree privately between themselves to withhold a part of the price, and to give the remainder to the church, making it appear that they give all. Accordingly Ananias brings that part and lays it at the Apostle's feet. Peter, by the power of the Holy Ghost, detects the deception, and rebukes Ananias for "lying unto God." After hearing the words of Peter, Ananias is overcome and gives up the ghost. He is buried without the knowledge of his wife, who, three hours later, comes to Peter and makes the same false statement that her husband did. She also is stricken with death, and buried beside her companion.

Teachings and Miracles.

The Apostles perform many signs and wonders among the people. (Note 1.) The sick are brought into the streets to be healed. (Note 2.) Multitudes come to Jerusalem bringing with them their afflicted ones, and all are healed by the Apostles, through the power of God.

Persecutions.

The High Priests and Sadducees become indignant over the success of the Apostles and cast them into prison. An angel of the Lord delivers them by night, and instructs them to preach to the people in the Temple. They are arrested the second time, and examined before the priests who accuse them of preaching the name of Jesus and filling all Jerusalem with His doctrine. Peter and the Apostles in answer to the accusations brought against them, say with boldness that "they ought to obey God rather than men," and fearlessly declare that their accusers crucified the Savior, and that He is "exalted by the right hand of God to be a prince and a savior." They are angry with the Apostles and take thought to slay them, when Gamaliel, a learned lawyer, warns the priests to let them alone, explaining that if it be the work of men it will fail, but if it be the work of God they cannot overthrow it. After the Apostles are beaten and commanded not to speak in the name of Jesus they are released. They endure cheerfully their persecution and testify daily in the temple concerning Jesus, the Savior.

NOTES:

1. The exercise of Spiritual Gifts is one of the evidences of the true Gospel. Jesus said to his Apostles, after commanding them to preach the Gospel to every creature, "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hand on the sick, and they shall recover." (Mark 16: 15-18.) This was an emphatic statement, "These signs shall follow them that believe," and although, it is true, that the performance of miracles, or what appear to be such, is not always proof of the truth, it is a fact that the true church of Christ will always be accompanied by the "signs" promised by the Savior. The Church of Jesus Christ of Latter-day Saints has been abundantly blessed with the "Gifts of the Spirit" and the saints enjoy them today as these gifts were enjoyed anciently.

2. The account of the wonderful gift of healing enjoyed by the apostles at the time referred to in our lesson, when the sick were brought by the multitude "into the streets and laid on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them," brings to mind the marvelous display of the power of God through the Prophet Joseph Smith and the apostles in this dispensation. On July 22nd, 1839, at Commerce, afterwards called Nauvoo, the Saints were lying sick in great numbers, on both sides of the river. The prophet himself was very sick, but being filled with a great desire to attend to the duties of his calling, he rose from his bed, and commencing at his own house, went from house to house and healed all the sick who lay in his path. He crossed the river, taking Elder Heber C. Kimball with him, and healed Elder Brig-

ham Young and many others. While waiting at the ferry, to re-cross the river on his way home, a man who had seen this mighty manifestation of the power of God, asked him to go and heal two of his children who were very sick. The prophet replied that he could not go, but would send some one to heal them. Then calling Elder Wilford Woodruff, he told him to go with the man and heal his children, and giving him a silk handkerchief, told him to wipe the faces of the children with it and they should be healed. Elder Woodruff did as he was directed and the children were healed. President Woodruff still has the handkerchief. Many remarkable cases of healing have occurred and still occur in the church of Christ in this day. A number of such are recorded in Roberts' "New Witness for God," Chapter XVIII.

REVIEW.

1. What occurred in answer to the prayers of the disciples? 2. What effect did the outpouring of the Holy Ghost have on the disciples? 3. What course did the Saints take in relation to their property? 4. What is the meaning of the statement, "They had all things common"? 5. What was the spiritual condition of the people at that time? 6. How did Ananias and Sapphira attempt to deceive the Apostles? 7. By what power did Peter detect their deception? 8. Give the substance of Peter's rebuke. 9. What was the result of their dishonesty? 10. What manifestations of the power of the priesthood were had in Jerusalem? 11. What effect did the preachings and miracles of the Apostles have on the priests? 12. What did they do? 13. How were the Apostles delivered from prison? 14. What instructions did the angel give them? 15. What did the priests do when they learned that the Apostles were at liberty? 16. What questions did they put to the Apostles? 17. Repeat the Apostles' reply. 18. How do you account for this bold declaration? 19. What effect did the reply have on the Priests? 20. Who stood up in defence of the Apostles? 21. Who was Gamaliel? 22. What was the nature of his advice? 23. Under what conditions were the Apostles released? 24. What effect did persecution have on the Apostles?

LESSON IV.

THE RISE OF PERSECUTION.

Read Acts, Chapt. 6 and 7.

Memorize Acts, Chapt. 7; 55-56.

Seven Wise Men Chosen.

The Apostles, desirous of having the poor of the church better cared for, and in order to devote their time more fully to the ministry, select and set apart seven wise men, called deacons (Note 1.) full of faith and the Holy Ghost, whose special mission is to look after the poor.

Stephen's Ministry.

First among the chosen seven is Stephen, a learned and devout man, who, by the grace and power of the Holy Ghost, performs many remarkable miracles and preaches the Gospel with zeal and eloquence. His enemies, not able to answer his spirited and powerful arguments, accuse him of speaking against Moses and the Lord. He is arrested and tried before the council on the charge of blasphemy.

Stephen's Answer.

In answer to the accusations of blasphemy, Stephen shows that Abraham worshiped God acceptably, and points out the fact that God chose the patriarchs before Moses was born, or before the tabernacle and the temple were built. He shows that Moses himself testified of Christ; and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time. With great courage and power he reprimands his accusers for their rebellion, and declares that they are the betrayers and murderers of the "Just One."

Stephen's Martyrdom.

The witnesses against Stephen are "cut to the heart" by his bold declaration against them, and they seek to destroy him. Stephen, full of the Holy Ghost, is blessed with a glorious vision in which the heavens are opened, and he sees the "Son of man standing on the right hand of God." His persecutors rush upon him, and

drive him out of the city, where, in the presence of Saul, they stone him to death. When his last prayer, which is an appeal in behalf of his murderers, is finished he "falls asleep."

NOTES.

1. The men chosen on this occasion are commonly called the seven deacons, though there seems to be no warrant for so naming them. They are not called deacons anywhere in the Acts nor elsewhere in the New Testament. They appear to have been chosen to meet special circumstances existing at that time in the church at Jerusalem, pertaining to the daily distribution of supplies to the people, who, it will be remembered, "had all things common." That they certainly held priesthood higher than the office of deacon as it is known in the church of Christ today, is proved by the fact that Philip, who was one of the seven, preached the Gospel to and baptized the Samaritans, (Acts 8: 12), and also baptized the Ethiopian on the way to Jerusalem (Acts 8: 38). Stephen, also, evidently exercised functions higher than those of a deacon in this dispensation (Acts 6: 8). The account given in the text of the choosing of these men is that on account of some murmuring of the Grecians against the Hebrews because of alleged discrimination against the widows of the former, the apostles, not desiring to be taken from their specific duty of teaching the word of God, to attend to temporal affairs, directed the people to choose "seven men of honest report, full of the Holy Ghost and wisdom." Evidently the saints chose such men without regard to their office in the priesthood, and there is no good reason to suppose that there was a special order of priesthood organized or established whose duty it was to attend to this work. They were probably simply a committee of wise and prudent men chosen to relieve the apostles of the burden of these temporal duties.

REVIEW.

1. What complaint did the Grecians make against the Hebrews in the church? 2. What did the Apostles instruct the disciples to do? 3. What were to be the qualifications of the men selected? 4. What were to be their duties? 5. Name those chosen. 6. How were they set apart? 7. What reason have you for believing they had been ordained to some other calling in the priesthood beside that of a deacon? 8. What effect did this new feature in the organization have on the church? 9. What works did Stephen perform? 10. How did his enemies obtain evidence against him? 11. What was the charge they brought against him? 12. What answer did Stephen make? 13. What effect did Stephen's discourse have upon them? 14. What glorious vision was given to Stephen? 15. What two Personages did Stephen see in this vision? 16. Repeat Acts 7: 55, 56. 17. What did his enemies do? 18. At whose feet did his murderers lay their clothing? 19. What were Stephen's last words?

LESSON V.

MINISTRY BEYOND JERUSALEM.

Read Acts, Chapt. 8.


Memorize Acts, Chapt. 8; 38, 39.

SUGGESTION TO THE TEACHER:—Evangelists defined, Doc. and Cov. sec. 107: 39. Mode of baptism explained, Doc. and Cov. Sec. 20: 72, 74. Guidance by inspiration, Psalm 68: 31, and Prest. Woodruff's "Leaves from My Journal," chapter 23, 24, 26, 27.

Philip at Samaria.

The Saints at Jerusalem are persecuted and scattered throughout Judea and Samaria, where they proclaim the Gospel. Philip (Note 1.) preaches unto the people of Samaria. (Note 2.) He casts out unclean spirits, heals the palsied and lame, and performs other miracles. Many of the people believe and are baptized; among those baptized is Simon Magus. (Note 3.)

Peter and John at Samaria.

 Peter and John go to Samaria and lay hands on those who are baptized, and confer upon them the Holy Ghost. Simon offers to purchase this gift with money, and is sharply reproved by Peter who exhorts to repent. (Note 4.) The Apostles return to Jerusalem preaching the Gospel in many villages by the way.

Philip and the Eunuch.

An angel directs Philip to go south into the desert. (Note 5.) He is obedient to the call, and meets a man of Ethiopia, who has charge of the queen's treasury, and is a person of great authority in her kingdom. As he approaches, Philip discovers that he is reading the scriptures, and inquires if he understands what he reads. The Eunuch replies that he does not, and invites Philip to ride with him. Then Philip explains to him the words of the Prophet, (Isaiah 53, 7) and preaches unto him concerning Jesus and his Gospel. The Eunuch believes and asks to be baptized. They go down into the water and Philip baptizes him, after which the Spirit of the Lord carries Philip away, and the Eunuch goes on his way rejoicing. (Note 6.)

NOTES.

1. Philip, surnamed the Evangelist, was among the first to preach the Gospel beyond Jerusalem. The title "evangelist" applied to him is used in the Church of Jesus Christ of Latter-day Saints to denote a Patriarch. Philip probably held the office of a priest since he had the authority to baptize.

2. Samaria the field of Philip's early ministry was the ancient capital of the Ten Tribes. It is located 30 miles north of Jerusalem and six miles west of Shechem. It is now a village called Sebastryeh.

3. While Philip had authority to baptize at the time, it would appear that he did not hold that portion of the Priesthood which gave him authority to confer the Holy Ghost. On this account, doubtless, the Apostles Peter and John went to Samaria, that they might confer the Holy Ghost upon those who had believed the words of Philip, and having believed had been baptized, thus complying with the ordinance of the Gospel, which follows belief and repentance. The Doctrine and Covenants distinctly states, that an elder, or any one holding the Melchizedek priesthood may perform this ordinance.

4. That signs were to follow the believers, and were not instituted for converting unbelievers, is shown by this incident in Samaria. In the case of Simon, however, it appears that his professed conversion resulted because of the miracles, and not because of faith and repentance that must precede baptism, in case the convert truly becomes a member of Christ's church. The rebuke which Peter administered to him should be a strong lesson, showing the necessity of repentance in order that the remission of sins through baptism may prove effectual.

5. In ancient and modern times the Lord has frequently directed his servants in their labors. The special call given to Philip and his obedience to it, gave him an opportunity to teach and baptize this royal traveler. There are many striking incidents in the experiences of our missionaries, showing the advantage of being guided by the Spirit. Excellent examples are recorded in President Woodruff's "Leaves from My Journal."

6. This incident furnishes an excellent lesson, in regard to the mode of baptism. The statement that Philip and his convert "went down both into the water," and "came up out of the water," clearly indicates that immersion was the form employed and is the proper mode of baptism.

REVIEW.

1. What were the conditions of the Saints in Jerusalem? 2. Name one prominent among the persecutors. 3. What was the result of the persecutions in Jerusalem? 4. What effect did this have upon the spread of the Gospel? 5. Who was Philip? 6. What miracle did he perform in Samaria? 7. What were the results of his preaching there? 8. What authority did Philip hold? 9. For what purpose did Peter and

John go to Samaria? 10. How is the Holy Ghost conferred? 11. Who has authority to confer the Holy Ghost? 12. What were the motives which led Simon Magus to be baptized? 13. Quote Peter's rebuke to him. 14. Why did Philip leave Samaria and go to the south? 15. Whom did he meet? 16. Tell what you know about the eunuch. 17. Compare the quotation read by him with Isaiah, Chapter 53: 7, 8. 18. What did Philip preach to him? 19. What reasons have you for thinking he believed Philip's testimony? 20. What would you infer from this lesson to be the correct mode of baptism? 21. Repeat Acts 8: 38, 39. 22. What principles of the Gospel precede baptism?

LESSON VI.

SAUL'S CONVERSION.

Read Acts, Chapt. 9; 1-31.

Memorize Acts, Chapt. 9; 6.

SUGGESTIONS TO THE TEACHER:—Point out Damascus to the class. It is about 160 miles from Jerusalem. Tell the class about the Pharisees, and contrast them with the Sadducees. (See Oxford Bible Helps, page 87). Call particular attention to Saul's question and the Lord's answer, and contrast it with the doctrine of the world, that it is sufficient to believe in Jesus. Call their attention to Acts 22: 16, where we find that Saul was told to be baptized. Have the class name the principles of the Gospel mentioned in this lesson.

Saul's Conversion.

Saul secures letters from the high priest at Jerusalem to the synagogues in Damascus, that he might follow and arrest Saints who had fled to that city, because of persecution. (Note 1.) When near Damascus, he is stricken blind by a bright light, and hears the voice of the Lord, who tells him what to do. (Note 2.) Saul is led into the city where he remains blind and fasting for three days.

Saul and Ananias.

The Lord appears to Ananias in vision, and tells him to go to Saul and restore his sight. Ananias reminds the Lord of how wicked Saul is, but is told to go his way, that Saul is a chosen vessel to bear the name of the Lord before the Gentiles, and kings, and the children of Israel, adding "For I will show him how great things he must suffer for my name's sake." Ananias goes and lays his hands on Saul, and his sight is restored. After being baptized, and receiving the Holy Ghost, he commences to defend the faith he had tried to destroy.

Saul's Labors and Flight to Tarsus.

Saul journeys into Arabia and labors in Damascus till persecution from the Jews forces him to escape from the city and flee to Jerusalem.

(Note 3.) Here he endeavors to preach the truth to his former associates, but his testimony is rejected by them, and he is looked upon with suspicion by the Saints themselves, till Barnabas takes him to the Apostles and explains his conversion. After remaining in Jerusalem some fifteen days, the Lord tells him in vision to get out of the city, that he will send him far hence to the Gentiles. (See Acts 22; 21.) The brethren then take him to Cæsarea, where he takes ship for his old home in Tarsus.

NOTES.

1. Saul, who is afterwards called Paul, was a Jew, born in Tarsus, a city of Cilicia, where in his youth he was trained in the art of tent-making, a trade that was frequently of great service to him during his long missionary career. Later he was sent to Jerusalem, where he was educated at the feet of Gamaliel, one of the wisest of Jewish teachers. He was trained with strictness in all the traditions of the Pharisees, so that it required a vision and a great calamity to break down his prejudices; but when once converted, he was one of the most zealous workers for the cause of Christ, devoting his whole life to the ministry. Our remaining lessons deal almost exclusively with the labors of this great man.

2. Observe that the words used by the people to Peter on the day of Pentecost are much like those used by Saul in asking the Lord what to do. Most religious sects of the world believe that nothing more is necessary to be saved, than to believe on Jesus. These incidents show quite clearly that such a doctrine was not taught by the early Apostles, but that they understood that belief must be followed by certain ordinances. Observe also that the Lord did not answer Paul's question directly, but sent him to the proper authority for further information, and to receive these necessary ordinances.

3. Paul tells us in Galatians 1: 17, 18, that he went into Arabia after his conversion, and that three years passed before he made his brief visit of fifteen days to Jerusalem. We suppose that at least one of these was spent in Arabia, where he labored to prepare himself for his great work.

REVIEW.

1. Where was Saul born? 2. What trade did he learn? 3. Under whom was he educated? 4. To what sect did he belong? 5. What part had he previously taken in persecuting the Saints? 6. What was his purpose in going to Damascus? 7. Why were there many Saints there? 8. Describe Saul's vision. 9. What was he told to do? 10. Quote Acts 9: 6. 11. Whom did the Lord send to Saul? 12. What special work did the Lord say he had for Saul? 13. What did he say he would show him? 14. What ordinances of the Gospel did Saul receive? 15. To what country did Saul go after his conversion? 16. How long did he remain? 17. Why did the Jews at Damascus seek his life? 18. How did he escape? 19. Where did he go? 20. How was he received at Jerusalem? 21. Who became his friend there? 22. How long did he stay in Jerusalem? 23. What vision did he receive? 24. To what place did he go?

LESSON VII.

THE GOSPEL TAKEN TO THE GENTILES.

Read Acts, Chapt. 10.

Memorize Acts, Chapt. 10; 34, 35.

Cornelius' Vision.

Cornelius, a Roman soldier of high rank, and a devout man, who prays always and gives much to the poor; is favored with a visit from an angel, who directs him to send to Joppa for Peter. (Note 1.) He immediately dispatches three of his trusted servants to invite Peter to come to his home.

Peter's Vision.

Peter, who is praying at noon-day on the house top, receives a remarkable vision, the meaning of which is that the Gospel is to be preached not only to the Jews, but also to the Gentiles. (Note 2.) While Peter is thinking over the vision, the spirit announces the arrival of Cornelius' messengers; who make known their mission and lodge with him one night.

Peter at Cæsarea. (Note 3.)

On the following day accompanied with other brethren, Peter journeys to the home of Cornelius where he is gladly received. In answer to Peter's question, Cornelius relates to him the visit of the angel, and bids him speak unto them the things that God has commanded him. The meaning of the vision upon the house-top now dawns upon Peter and he declares "that God is no respecter of persons." To those present he preaches the mission, crucifixion, and resurrection of the Savior. The Holy Ghost descends upon them and they are afterwards baptized. (Note 4.)

NOTES.

1. Joppa, where Peter received his vision, is one of the most ancient towns in the world. In all ages the principal seaport of Palestine. It lies 30 miles south of Caesarea and 35 miles northwest of Jerusalem. During the building of Solomon's temple the cedars of Lebanon were floated

down from Tyre to Joppa, whence they were transported by land to Jerusalem. The town was frequently taken and retaken during the wars of the Crusades. It was stormed by Napoleon in 1799; taken by Mahomet Ali in 1832 and retaken by the Turks in 1840, under whose dominion it now remains. It has a population of 23,000 and is the terminus of the recently completed Jaffa-Jerusalem railway. It has grown since 1870 from a population of 12,000 and is called Jaffa.

2. During the life of Christ the Gospel had been preached mainly to the Jews. After His resurrection He commanded His disciples to preach the Gospel to all nations. To Peter was given the special mission of its introduction to the Gentiles, and his labors were to be followed by Paul, the specially-called apostle to the Gentiles. Peter partook of the feeling that existed among the Jews that association with the Gentiles was degrading. This vision was necessary to convince him that God was no respecter of persons, and that the Savior's words, "Go ye therefore, and teach all nations," were to be literally interpreted. Three times he was told that what God had cleansed he had no right to call unclean. It was not until Cornelius had related the visitation of an angel to him, that Peter acknowledged that God was no respecter of persons; even after all this, it seems that the manifestation of the Holy Ghost falling upon the Gentiles was necessary to convince Peter that they were entitled to baptism.

3. Cæsarea in ancient geography was a Mediterranean seaport of Palestine, now Kaisariyeh, situated on the line of the great road from Tyre to Egypt, between Jaffa and Dora, thirty miles north of the former city. It was built by Herod I, and named in honor of Augustus. It became the residence of the Roman governors in Palestine and was mostly inhabited by a foreign population hostile to the Jews. In A. D. 65 an insurrection arose based upon a dispute between the Jews and the Syrians, regarding the ownership of the city. It ended in a massacre of the Jews, 20,000 being slain in one hour in this city alone. The modern Kaisariyeh is a desolate place, inhabited only by a few fishermen.

4. This reception of the Holy Ghost, however, was only a manifestation of the power of God as a convincing testimony to all present on this particular occasion. That it did in no way exclude, or take the place of, the fourth ordinance of the Gospel is plain. The Prophet Joseph Smith, in a sermon delivered in the grove west of the Nauvoo temple, Sunday, March 20, 1842, said: "There are certain keys, words, and signs belonging to the priesthood which must be observed to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way was the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit

to come out of a man, and it obey him; * * * I know that all men will be damned if they do not come in the way which he hath opened and this is the way marked out by the Lord."

REVIEW.

1. Locate Caesarea. 2. Give a brief history of it. 3. Who was Cornelius? 4. What reason have you for believing that he was a righteous man? 5. Show by the vision of Cornelius, that belief alone is not sufficient to obtain eternal life. 6. Where was Peter at this time. 7. Describe Joppa. 8. What was the nature of Peter's vision? 9. What was the meaning of this vision? 10. How was Peter received by Cornelius? 11. What did Peter say to Cornelius on his arrival? 12. Give Cornelius' reply. 13. Name the chief points in Peter's sermon. 14. Repeat Acts 10: 34-35. 15. What relation have these verses to Peter's vision? 16. What was there unusual about Cornelius' conversion? 17. What does the Prophet Joseph say concerning this? 18. What is the difference between the Holy Ghost and the gift of the Holy Ghost?

LESSON VIII.

PETER'S DEFENSE OF HIS MINISTRY TO THE GENTILES. RENEWED PERSECUTION AT JERUSALEM.

Read Acts, Chaps. 11 and 12.

Memorize John, Chapt. 3; 5.

SUGGESTIONS TO THE TEACHER:—The Herod mentioned in this lesson as persecuting the Church, is the third person by that name who ruled in Palestine. He was a grandson of Herod the Great, who murdered the children of Bethlehem, and a nephew of Herod Antipas, who put John the Baptist to death.

Peter's Defense of His Ministry to the Gentiles.

When some of the Jewish Christians hear of the conversion of Cornelius, they accuse Peter of violating the law of Moses by associating with men uncircumcised. (Note 1.) Peter relates to them all the circumstances of his vision and visit to Cornelius, which convinces them that God had granted unto the Gentiles repentance unto life without circumcision.

Spread of the Work through Persecution.

When news reaches the Church at Jerusalem that many had received the Gospel in Syria, Cyprus and other places, through the preaching of those scattered through persecution, they send Barnabas to Antioch. Soon after his arrival, Barnabas goes to Tarsus to find Saul, and brings him to Antioch. (Note 2.) While they are there the Prophet Agabus predicts a great dearth. The Saints in Syria make a collection for the relief of those in Judea, and send it by Saul and Barnabas.

Death of James and Imprisonment of Peter.

Herod Agrippa I, who is now ruling, begins persecuting the Saints, and puts James the brother of John to death by the sword. To gain favor with the Jews, and with the intention of putting Peter to death also, he has him arrested and thrown into prison, where he

is chained and guarded. While he is sleeping between two soldiers, an angel enters the prison, releases him and leads him forth, past armed guards and through barred doors, that swing open of their own accord. Peter goes to the house of Mary the mother of Mark, where many saints are gathered together in prayer for his deliverance, and tells them how he was released.

Punishment of the Jailers and Death of Herod.

When Herod learns of Peter's escape he examines the keepers of the prison, and has them put to death.

Herod goes down to Cæsarea and addresses a delegation of people from Tyre and Sidon, with whom he had had political difficulties. They desire to gain his good will and hail him as a god. His acceptance of this homage incurs the further displeasure of the Lord, and he is smitten with a loathsome disease from which he soon dies. "But the word of God grew and multiplied."

NOTES.

1. According to Jewish tradition, there were numerous ways in which a person could render himself Levitically unclean, or unfit to take part in religious ceremonies. One of these was by entering into the house of a Gentile or one uncircumcised. The Jews frequently complained of Jesus because he would not observe these traditions, but mingled freely with men, whom to touch was pollution according to the Jewish notion. When we remember that all Jews had been schooled in these traditions, and taught to attach more importance to the outward observance of these forms, than to the real condition of their hearts, we are not surprised that the teachings of the Gospel, which is free to all who can receive it, should frequently come in contact with their prejudices. Frequent controversies arose over this question of admitting Gentiles to the Church without circumcision, and while on this occasion, those who had raised the question seem to accept Peter's testimony, that the Lord had approved his action, it is not long till the question comes up again.

2. We are told in this lesson that the Saints were first called Christians at Antioch. At first, this was a term of reproach, like the name of "Mormon" when first applied to the Latter-day Saints, but as the Gospel spread the name was accepted, and from that time, has been considered one of the most honorable titles.

Antioch becomes an important center for the Church, and was to early Christianity what Jerusalem had been to Judaism.

REVIEW.

1. What complaint did the Jewish Christians make against Peter? 2. Why did they think it wrong to mingle with Gentiles? 3. How did Peter convince them that he had not done wrong? 4. Whom did the authorities send to Antioch? 5. Whom did he seek as an assistant? 6. Where was Saul? 7. What name was applied to the Saints at Antioch? Why? 8. What prophet was in Antioch at this time? 9. What condition did he predict? 10. What provision did the Saints make for this condition? 11. By whom did they send their offering? 12. Who was ruling in Palestine at this time? 13. Whom did he put to death? 14. Why did he seek Peter's life? 15. Tell how Peter was delivered from prison? 16. Where did he go when released? 17. How was he received? 18. With what people had Herod had difficulty? 19. Where did he go to meet them? 20. Why was the Lord displeased with Herod? 21. How was he punished? 22. Who was the Herod here mentioned?

LESSON IX.

Read Acts, Chaps. 13 and 14.

Memorize Acts, Chapt. 13; 2, 3.

SUGGESTIONS TO THE TEACHER:—Emphasize particularly the call of Saul and Barnabas, and the manner of setting them apart for their labor. Contrast this with the way that modern sectarian ministers are called. Have our article of faith on authority quoted. Read also Hebrews 5; 1-4 to the class. Drill the class on the memory exercise, and review them on the quotations already learned. Trace this missionary journey on the map, and make the class familiar with the names of all places mentioned.

Call of the Missionaries and their Labors in Cyprus.

Saul and Barnabas are called and set apart for a mission to the Gentiles. They depart from Antioch accompanied by John Mark, and, passing through the port Selucia, first labor in Salamis on the island of Cyprus, among the Jews. Passing through the island they come to Paphos, where Elymas, a sorcerer, is stricken blind for opposing the work, and Sergius Paulus, the deputy of the country, is converted. (Note 1.)

Journey to Asia Minor and Labors in Antioch of Pisidia.

Leaving Cyprus they sail for Perga on the coast of Asia Minor, where John Mark deserts them and returns. Paul and Barnabas continue through the mountains, and reach Antioch of Pisidia, where they commence their labors in the synagogue of the Jews. Paul bears a powerful testimony to them that Jesus is the Messiah, and at the close of his address is invited to preach to the Gentiles on the next Sabbath. The large crowds that assemble to hear the missionaries on the following Sabbath arouse the envy of the Jews, and they become so bitter in their opposition that Paul and Barnabas are expelled from the city, though not until they had made many converts, especially among the Gentiles. Shaking the dust from their feet, they depart for Iconium.

The Work in Iconium, Lystra, and Derbe.

At Iconium many believe their words and they remain for some time, but the Jews finally arouse so much opposition that they are forced to flee to escape violence.

Coming to Lystria they continue their preaching, and Paul heals a cripple through faith. This miracle causes the heathen population of Lystria to conclude that the missionaries are gods, and their priests prepare to offer sacrifices to them. Paul protests against this sacrilege, and convinces them that they are men, at the same time telling them of the true God. By this time Jews from Antioch and Iconium arrive, and stir up the people against the missionaries, until Paul is stoned and dragged out of the city for dead. (Note 2.) He soon recovers, however, and they continue on to Derbe.

After laboring in Derbe for a time they return through all the cities they had visited, ordaining elders to preside over the branches established, and confirming the Saints in their new faith. (Note 3.) Arriving at Antioch in Syria, they report their labors and remain for some time.

NOTES.

1. It will be noticed that the name Saul changes in verse 9 of chapter 13, to that of Paul. The probable reason for the change is that Paul is the foreign form of the Jewish name Saul, and that it is now assumed because of his going among a foreign people.

2. This cruel treatment no doubt impressed Paul with the meaning of the Lord's promise to him recorded in Acts 9; 26. "For I will show him how great things he must suffer for my name's sake." His punishment was similar to that imposed upon the martyr Stephen to which Paul had been a party, at least indirectly, and, together with the many other sufferings he endured, was, let us hope, a sufficient atonement for that sin.

As is so frequently the case in the experience of our own elders, a rich harvest of souls was obtained in Lystra where opposition was most violent. It was here that the Gospel found Timothy, who afterwards became a close friend and companion to Paul, also his mother Eunice and his grandmother Lois, of both of whom Paul speaks in the highest praise. (See I Timothy 1; 5.)

3. Paul and Barnabas displayed the courage that was characteristic of them when they decided to return, and again expose themselves to danger from their enemies, in order to confirm the Saints in their belief, and organize the branches of the Church they had already established. They might easily have reached Paul's early home at Tarus, and then Antioch in Syria, by going over the shorter and safer road that led on from Derbe, through the Cilician Gates, that formed a highway through the Taurus, or Bull mountains.

REVIEW.

1. How were Saul and Barnabas called to this mission? 2. Who accompanied them? 3. How was authority conferred upon them? 4. Quote Acts 13; 2, 3. 5. Name the first three cities they visited. 6. Who

opposed them at Paphos? 7. What was the result of this opposition? 8. What was the result of their teachings? 9. What country did they next visit? 10. At what city did they first land? 11. Why did Mark turn back? 12. What inland city did Paul and Barnabás first reach? 13. Give an account of their labors here. 14. With what success did they meet at Iconium? 15. What unusual difficulty met them at Lystra? 16. What caused persecution at this place? 17. What was the result of this persecution? 18. What promise was partially fulfilled in the stoning of Paul? 19. What converts do we know of in Lystra? 20. What place did they visit after leaving Lystra? 21. Why did they return over the same ground? 22. By what safer road might they have reached home?

LESSON X.

CONTROVERSY OVER CIRCUMCISION AND THE FIRST COUNCIL AT JERUSALEM.

Read Acts, Chapt. 15.

Memorize Heb., Chapt. 5; 4.

Controversy over Circumcision.

Certain unauthorized Jewish Christians create dissension in the Church at Antioch, by teaching that all Gentile converts should be circumcised before being admitted to membership. Contention over this question increases until it is decided to send Paul and Barnabas and certain others to Jerusalem, that they might obtain the decision of the Apostles upon it. (Note 1.)

First Council at Jerusalem.

When they arrive in Jerusalem, they find others holding the same opinion, and a priesthood meeting is called to consider the question. Peter first relates to the meeting the circumstances of the conversion of Cornelius the first Gentile to receive the Gospel, and how the Lord manifested his acceptance of him without circumcision, after which Paul and Barnabas relate many cases of the Lord's approval of Gentile converts without this rite. After hearing these testimonies, James, who seems to have presided at this meeting, gave his decision that circumcision was not necessary for membership in the Church, and that Gentile converts be required only to abstain from pollution of idols, and from fornication and from things strangled and from blood. The council also decides to send this decision in writing to the Church at Antioch, and to send Judas and Silas with the brethren to tell the saints the same things by mouth. (Note 2.)

This decision and the preaching of Judas and Silas cause rejoicing in the Church at Antioch.

Separation of Paul and Barnabas.

After laboring in Antioch for some time, Paul and Barnabas decide to take up their missionary labors again. Barnabas proposes taking his nephew, Mark, along, but Paul objects on account of his

deserting them on the first journey. Feelings arise over this question and Paul and Barnabas separate, Barnabas taking Mark and going to the island of Cyprus, while Paul chooses Silas as a companion, and goes to his home in Tarsus and thence on to the scene of his former labors in the interior. (Notes 3 and 4.)

NOTES.

1. From the opening paragraphs of the second chapter of Galatians, we learn that Paul took this journey to Jerusalem 14 years after his conversion; that they went up to Jerusalem by revelation, and that Titus, a Greek convert, accompanied them as a test case. Paul here indicates that some of the members at Jerusalem had insisted on Titus submitting to this rite and that he had contended against them, and he rejoices that Titus was not compelled to be circumcised.

2. The Latter-day Saints believe that Peter, James and John constituted the presidency of the Church at this time, and the commonly accepted explanation of the fact that James instead of Peter presided at this council and rendered a decision in the case is that Peter was an interested party, he having admitted Cornelius into the Church without circumcision. If a mistake had been made in not requiring Gentiles to be circumcised, then Peter was as much at fault as Paul, and, hence, could not act as judge in his own case.

3. One reads with regret of the difference that separated two such spirits as Paul and Barnabas. From the meagre account of the difficulty given in the Acts we cannot judge the case. Mark was nephew to Barnabas and the latter was naturally anxious that the consequences of a former separation should not hinder the progress of one whose future must have been promising. Fate decreed that they should meet no more in life, though this was not due to their cherishing any malice toward each other. Paul mentions both Barnabas and Mark with honor and in his last epistle sends for Mark to come to him at Rome, saying he was profitable to him for the ministry, showing that his noble mind no longer cherished a remembrance of the former unpleasantness. The most regrettable result of the incident was that Paul was separated for life from a stalwart friend to whom he owed more than to any other, and Barnabas was deprived of the companionship of one of the noblest of spirits, though in the providence of God this may have been greatly to the benefit of the work.

4. Special attention should be given to verse 28, which reads: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." From this statement it is evident that the members of the council depended upon, and were guided by the Holy Ghost in their deliberations and decisions. This is important as showing that the ancient church, in its early history, was presided over by a united body of inspired men, possessing the Priesthood of presidency, and kept in the path of wisdom by inspiration and revelation. If the unity of the church had been preserved by this presiding body being perpetuated, there probably would not have been a great apostacy a cen-

tury after this time. Therein is the safeguard of the church today, in keeping the quorums intact, and in the continued revelation to them of the mind and will of God concerning their duties.

REVIEW.

1. How was Paul called to go to Jerusalem? 2. What was his purpose in going? 3. What does he say of the time? 4. Who are named as his companions? 5. Why did Titus accompany them? 6. Who was Titus? 7. Before whom was the question presented? 8. Who presided at this council? 9. How do you explain this fact? 10. What part did Peter take in the proceedings? 11. What was the decision of the Council? 12. Who accompanied the brethren back to Antioch? 13. What caused the separation of Paul and Barnabas? 14. Who accompanied Paul? 15. Over what country did they travel? 16. What principles of the Gospel do you see illustrated in this lesson?

LESSON XI.

PAUL'S SECOND MISSIONARY JOURNEY.

Read Acts, Chapt. 16.

Memorize Acts, Chapt. 16; 33.

Labors in Asia.

When Paul reaches Lystra he hears good reports of his former convert Timothy, and decides to take him as a companion in his missionary labors. (Note 1.) After delivering the decrees of the recent council and further establishing the churches of this region in the faith, it would seem that they were intending to go eastward, and preach in Asia, but they are forbidden by the Holy Ghost. After being warned by the Spirit not to go northward, they turn west and come to Troas. Here Paul receives a vision in which Europe is indicated as the field of his labor.

Luke joins the elders at this point, and together they set sail for Macedonia, landing first at Neapolis and going thence to Philippi. (Note 2.)

Events in Philippi.

On the Sabbath after their arrival in Philippi, the brethren go to the riverside, a short distance out of town, where certain devout women assembled for prayer. Here the first convert to Christianity in Europe is made in Lydia, a seller of purple, and afterwards one of the most faithful of Paul's converts. On a later occasion Paul arouses the enmity of certain men by casting a spirit of divination out of a slave girl, through whose mysterious power her owners had been making money. They have the elders brought before the magistrate, and charge them with teaching customs contrary to the Roman law. They are beaten and cast into an inner prison without a hearing, where, though fast in the stocks, they sing praises to the Lord. At midnight the prison is shaken by an earthquake, and all the doors are thrown open. The jailer, thinking that the prisoners had escaped, is about to slay himself to avoid punishment and disgrace, when Paul assures him they are all there. Coming in and falling down before them the jailer asks what he must do to be saved. The elders preach the Gospel to him and his household, and they are all

baptized. The occurrences of the night arouse the fears of the magistrates, and they send word to the jailer to release Paul and his companions, but they send word back that they are Roman citizens, and having been beaten and imprisoned uncondemned, they refuse to accept liberty without a hearing. This announcement greatly increases the fears of the magistrates, who come and induce them to go. After visiting Lydia they depart from the city.

NOTES.

1. We suppose that Timothy was converted during Paul's previous visit to Lystra. He seems to have been a young man of excellent character, for whom Paul manifests a fatherly affection. Timothy's mother was Eunice, a Jewess, and his grandmother was Lois, both women of noble character. His father was a Greek.

It may seem strange at first sight that Paul should require Timothy to be circumcized after his objections to the rite in the case of Titus, but the text offers a sufficient explanation. There we are told that it was because of the Jews. Timothy was a Greek on his father's side, and as such would not be permitted to teach in the Jewish synagogues, where Paul usually began his missionary labors, without being circumcized.

2. Our reason for concluding that Luke joined the missionaries at Troas is the change in the language in paragraph 10. Previous to this, he refers to the brethren as they, but from now on to Acts 16; 40, he uses the pronoun we. The narrative is also given in greater detail while Luke is an eye witness of the events.

REVIEW.

1. What churches were first visited by Paul and Silas? 2. Who accompanied them from Lystra? 3. Who were Timothy's parents? 4. Why was Timothy circumcized? 5. Into what country did they intend to go? 6. What changed their mind? 7. Which direction do they next take? 8. What other manifestation was given them? 9. Describe Paul's vision at Troas? 10. What did it mean? 11. Who joined them at Troas? 12. What reason have you for thinking so? 13. To what city in Europe do they journey? 14. Give an account of the first convert in Europe. 15. What event aroused opposition to the elders? 16. What was the result? 17. Give an account of the events in the jail. 18. Quote Acts 16; 33. 19. Why did Paul refuse to accept liberty when it was offered?

LESSON XII.

PAUL'S SECOND MISSIONARY JOURNEY.

(CONCLUDED.)

Read Acts, Chapt. 17 and 18; 1-23.

Memorize Col. Chapt. 2; 12.

SUGGESTIONS TO THE TEACHER:—A brief description of Athens, the center of Grecian culture and learning, would help to make this lesson interesting. It can be obtained from any good encyclopedia.

Pay particular attention to the map work. Locate each place and have some member relate the events that transpired there.

In Thessalonica and Berea.

Leaving Philippi, Paul and Silas go to Thessalonica, where Paul reasons with the Jews three successive Sabbaths, testifying that Jesus is the Christ. (Note 1.) Some Jews and a multitude of Greeks, both men and women, believe his words, but the unbelieving Jews gather a mob of base fellows, and assault the house of Jason, with whom the missionaries are staying, in the hope of finding them. When they fail to find Paul and Silas, they drag Jason and certain others before the rulers, and accuse them of harboring men who had turned the world upside down, by preaching another king than Cæsar. After giving security for their appearance when wanted, Jason and his companions are allowed to go free.

Paul and Silas next visit Berea where they find more noble minded Jews, who receive the word more gladly, with the result that many of them and a number of Greeks believe. When the Jews of Thessalonica hear of the spread of the Gospel in Berea, they come down and stir up the people to such an extent that Paul is forced to leave for Athens, though Silas and Timothy remain in Berea.

Labor in Athens and Corinth.

To escape persecution at Berea, Paul is conducted to Athens by friends, by whom he sends word back to Silas and Timothy to join him. While waiting in Athens for his companions, Paul is stirred by scenes of superstition and idolatry about him, and labors to spread

the truth in the synagogues of the Jews and the schools of the Greek philosophers. These last, Paul tells us, spent their time in nothing else than to tell or hear something new. Seeing one day an altar inscribed to the "Unknown God," Paul stood on Mars Hill and declared powerfully to the people at Athens the God whom they ignorantly worshiped. With a few converts as a result of his labors in Athens, Paul moves on to Corinth, where he is joined by Silas and Timothy. Here he labors for one year and six months, staying most of that time with Aquila and his wife Priscilla, who, with other Jews, had been recently banished from Rome by the Emperor Claudius. While here Paul maintains himself by laboring at his trade—that of tent-making, which was also the occupation of Aquila. At the same time he carries on his missionary labors, principally among the Jews. When most of them reject his testimony, he turns to the Gentiles. Among Paul's Jewish converts in Corinth was Crispus, the chief ruler of the synagogues, and his household. Many Corinthians also believed. When persecution from the Jews began to increase, the Lord spoke to Paul in a vision, telling him not to fear, that none should hurt him, and that he had much people in that city. Finally the Jews make insurrection against Paul, and bring him before Gallio, the deputy of the country, charging him with preaching against the law. Gallio refuses to consider questions of Jewish law, and liberates Paul. The people of Corinth take advantage of increasing prejudice against the Jews, and beat the new ruler of the synagogue, Sosthenese.

Journey to Ephesus.

Closing their labors in Corinth, they take their journey toward Jerusalem, going first across the water to Ephesus, to which place they are accompanied by Aquila and Priscilla. They are received kindly at Ephesus, and are urged to stay longer, but being anxious to reach Jerusalem in time for an approaching feast, they hasten on, promising to return. After a brief visit at Jerusalem, they return to Antioch, from which place they had commenced their journey.

NOTES.

1. We find no mention of Timothy during the labors at Thessalonica, which leads us to conclude that he continued the work at Philippi after the departure of Paul and Silas, and later joined them at Berea.

When Paul left for Athens, both Silas and Timothy remained in Berea, and from I Thess. 3; 1, 2, it would appear that Timothy was sent back from there to Thessalonica to establish the Saints in the faith. From the reading of the text, it is not probable that Luke accompanied the brethren farther than Philippi. Some time during Paul's stay in Corinth, though it may not have been during the first part of it, he was rejoined by his companions.

REVIEW.

1. Where did Paul go on leaving Philippi? 2. Who accompanied him? 3. To whom did he first preach the Gospel? 4. What is said of his converts? 5. With whom did the missionaries stay? 6. What trouble did this bring to him? 7. Where did Paul next labor? 8. Who assisted him here? 9. What is said of the Jews in Berea? 10. What caused persecution? 11. Where did Paul go to escape it? 12. Where was Timothy sent? 13. What kind of a place was Athens? 14. What was the condition of the people? 15. What classes are mentioned? 16. What gave Paul a text for his great sermon? 17. Where was his address delivered? 18. What were the results of his labors? 19. With whom did Paul stay in Corinth? 20. Who were they? 21. How long did Paul remain in Corinth? 22. How did he use his time? 23. What did the Lord tell Paul? 24. Who were Gallio, Crispus, Sosthenes? 25. Tell of Paul's arraignment before Gallio. 26. What city did Paul visit on his way to Jerusalem? 27. Who accompanied him? 28. Why was he in a hurry to reach Jerusalem? 29. Quote Col. 2; 12. 30. Give a sketch of Paul's address on Mars Hill.

LESSON XIII.

PAUL'S THIRD MISSIONARY JOURNEY.

Read Acts, Chapt. 18; 22-28 and Chapt. 19.

Memorize Acts, Chapt. 19; 5, 6.

SUGGESTIONS TO THE TEACHER:—We suppose that Paul again passed through the Cilician Gates and visited about the same places in Galatia and Phrygia as he did on his second journey. There are some reasons to believe that Paul made a second visit to Corinth during his stay in Ephesus. In II Cor. 12: 14, Paul speaks of coming to the Corinthians a third time. It is also evident that Paul wrote I Corinthians while in Ephesus, also an epistle to the Corinthians which has been lost. (See I Cor. 5: 9.)

Paul's purpose in visiting the churches in Europe before returning to Jerusalem was to correct certain evils that were appearing in the churches, and to make a collection for the benefit of the poor at Jerusalem, which he desired to take up with him.

The principles of baptism, conferring the Holy Ghost, and authority, taught forcibly in this lesson should be dwelt upon with emphasis.

Through Galatia and Phrygia to Ephesus.

Paul remains some time at Antioch, then, for the third time, takes up his labors abroad, visiting first the churches of Galatia and Phrygia, then passing on to Ephesus.

During Paul's absence, the church at Ephesus had been visited by one Apollos, a Jew, partly instructed in the Gospel, knowing only the baptism of John. While in Ephesus he is more perfectly instructed by Aquila and Priscilla, so that when he passes on into Greece, he is a great help to the churches there. (Note 1.)

Three Years in Ephesus.

Coming to Ephesus, Paul finds twelve disciples who had received baptism, but who knew nothing of the Holy Ghost. Having reasons to doubt that their baptism had been by proper authority, he re-baptizes them, and confers upon them the Holy Ghost. (Note 2.)

For the first three months Paul labors among the Jews, but when they reject the message, he turns to the Greeks, disputing in their

schools of philosophy for two years. During this time, the power of the Lord is manifested through Paul to such an extent that the influence of articles of clothing from his person is sufficient to heal the sick, and to cast out evil spirits. (Note 3.) Seeing the great power exercised by Paul through the name of the Lord, seven sons of one Sceva, a Jewish exorcist, attempt to cast out evil spirits, through the name of Jesus; but being without authority they are set upon and overcome by the one possessed. (Note 4.)

The spread of truth causes many in Ephesus to confess their errors and those who had believed and practiced magical arts bring their books to the value of fifty thousand pieces of silver, and publicly burn them. Paul now plans to revisit Macedonia and Greece, previous to returning to Jerusalem, and to prepare the people for his visit, sends Timothy and Erastus ahead, he remaining in Ephesus for awhile longer. (Note 5.) Seeing their craft in danger through so many deserting the worship of the heathen goddess, Diana, for the Gospel, the silversmiths of Ephesus create an uproar, and drag some of Paul's companions into the theatre, where great confusion prevails till the town clerk comes and rebukes and disperses the mob. (Note 6.)

NOTES.

1. Apollos was a Jew from Alexandria, a city in the northern part of Africa. He was well educated, and an eloquent speaker, though not well versed in the principles of the Gospel when he first came to Ephesus. After he had been more perfectly taught by Aquila and Priscilla, he labored in Greece, where he became the occasion of some dissension in the Church. We have no reason to conclude that Apollos was to blame for this condition, but that it existed is evident from the fact that Paul takes the Saints at Corinth severely to task for it. (See I Cor. 31: 1-10.) Some of the people were evidently carried away by the eloquence of Apollos, and began to admire him more than Paul, and to attach more importance to his beautiful speaking than to the truth which he taught. This same spirit is sometimes seen among us, when some of us go a great distance to hear one man, and stay away from meetings because we do not care to hear another. The Lord is not pleased when we refuse to accept the teachings of any of his servants, no matter how unlearned they may be, if they teach by authority and the proper spirit.

2. This incident furnishes a strong argument for the necessity of baptism before receiving the Holy Ghost, and also for the necessity of the ordinances being performed by one having the proper authority. When Paul found those at Ephesus, who had been baptized, but had not so much as heard of the Holy Ghost, he had good reason to doubt the validity of the baptism they had received and was careful to have them rebaptized before conferring the Holy Ghost. (See Roberts' "The Gospel," page 221.)

3. For a similar case of healing see Life of Joseph Smith by George Q. Cannon, pages 283-4. Also "Leaves from My Journal," Chapt. XIX, page 62.

4. In this incident we have another striking illustration of the necessity of those administering the ordinances of the Gospel, being clothed with proper authority. While the power of Paul became such, that evil spirits were banished by articles of apparel worn by him being brought into their presence, those same spirits would not heed even the name of Jesus when used by those without authority.

"There is a principle of great moment associated with this incident. The question is, if these men, when acting without authority from God, could not drive out an evil spirit, would their administration be of force, or have any virtue in it, had they administered in some other ordinance of the Gospel, say baptism for the remission of sins, or laying on hands for imparting the Holy Ghost? Manifestly it would not. And hence we rightly come to the conclusion, so well expressed in one of our articles of faith, that 'A man must be called of God, by prophecy and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.'

"Such a conclusion as this could reasonably be drawn also from the words of Paul, in Hebrews, where he says: 'Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. * * * And no man taketh this honor unto himself, but he that is called of God as was Aaron.' (Hebrews 5: 1-5.) The manner in which Aaron was called to the priest's office is recorded in the writings of Moses as follows: 'Take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.' (Ex. 28: 1.)

"It may be objected that this was the law relating to the calling of high priests alone, but if high priests are to be called in this manner, is it not reasonable to conclude that all who administer in 'things pertaining to God' must be called in the same way—that is, of God? So far as the scriptures are concerned, and on subjects of this character their authority is conclusive, wherever we have an account of men administering in the things pertaining to God, and their administrations are accepted of Him, they have either been called directly by revelation from Him, or through inspiration in those who already had authority from God to act in His name; and to be called by a legitimate, divinely established authority is to be called of God.

"On the other hand, whenever men have taken it upon themselves to act in the name of God, so far as any such instance is recorded, it has been followed by some manifestation of displeasure from him." (Roberts' "The Gospel," chapter 30.)

5. Ephesus was the great commercial metropolis of the Mediterranean on the Asiatic coast. It was not only a commercial, but also a religious center. Here was located the great shrine of the goddess Diana, to which multitudes of devotees came to worship. Trades and amusements of all kinds were supported by these great concourses of people, not the least of which was that of the silversmiths, mentioned in the text. They dealt in miniature models of the goddess, inscribed with symbols and sold to the credulous populace as charms. Paul remained in the city three years, and from the mention of these churches in the Epistles and in Revelation, we judge that the work was quite thoroughly established.

REVIEW.

1. What places were first visited by Paul on his third mission? 2. In what city did he spend most of his time? 3. Who had visited this place during Paul's absence? 4. From what place did Apollos come? 5. What is said of him? 6. Who gave him further instruction in the Gospel? 7. Where did he go after leaving Ephesus? 8. What condition arose there? 9. Why? 10. Why did Paul rebaptize the twelve disciples spoken of in the lesson? 11. Quote Acts 19: 5, 6. 12. What three principles of the Gospel are illustrated by this incident? 13. To what classes did Paul preach in Ephesus? 14. In what way was the power of the Lord manifested through Paul? 15. Tell of similar incidents in the history of the Latter-day Saints. 16. What is an exorcist? 17. Tell about the sons of Sceva. 18. Why could they not cast out evil spirits through the name of Jesus? 19. How did the workers in magical arts show their conversion? 20. Whom did the Ephesians worship? 21. What was the business of the silversmiths? 22. Why were they angry at Paul? 23. How long did Paul remain in Ephesus? 24. What place did he apparently visit during this time? 25. What epistles did he write from Ephesus? 26. What was his purpose in visiting Macedonia and Greece? 27. Whom did he send on ahead?

LESSON XIV.

PAUL'S THIRD MISSIONARY JOURNEY.

(CONCLUDED.)

Read Acts, Chaps. 20 and 21.

Memorize I Tim. 4; 3, 4,

SUGGESTIONS TO THE TEACHER:—The events in the remainder of Paul's third mission are not easily arranged in their proper order; but according to the best authority they were about as follows: From Ephesus to Troas, thence to Macedonia, II Cor. 2: 12, 13. While in Macedonia he writes Second Corinthians, which he sends ahead by Titus. From some point in Macedonia, perhaps Thessalonica, he makes a journey into Illyricum, a country to the west of Macedonia, and back: (see Romans 15: 19, 20) thence into Greece, where he remains three months, and from which place he writes his Epistles to the Galatians and to the Romans. As explained in the lesson the return journey was back through Macedonia and Troas, thence along the coast of Asia to Tyre and Cæsarea and up to Jerusalem. Fix the order of these events in your own mind and explain it to the class.

Journey to Macedonia, Illyricum and Greece.

Leaving Ephesus Paul goes to Troas, and from there to Macedonia, where he is joined by Timothy, and where Titus brings him good news from Corinth. The Saints in Macedonia give liberally for the poor in Jerusalem. Paul writes his second epistle to the Corinthians from Macedonia, and makes a journey westward to Illyricum. Going next to Greece, he stays three months and continues his collection for the poor. He also writes his epistle to the Galatian and Roman Saints from Corinth.

Return Journey through Macedonia and along the Coast of Asia.

A plot of the Jews to capture him makes it necessary for Paul to return through Macedonia. At Troas he is joined by several others who are to accompany him. A meeting is held far into the night, at which Eutychus, who was injured through falling from a window, is restored. To save time Paul has the elders from Ephesus meet him at Miletus, where he addresses them. He tells them that bonds and afflictions await him, and that he will see their faces no

more. He urges them to be faithful to the flock over which the Holy Ghost has made them overseers, and predicts trial and apostacy to the Church. (Note 1.) Continuing along the coast, they next land at Tyre, where they remain seven days with disciples. Here Paul is again warned through the Spirit, of trouble awaiting him at Jerusalem. Touching for one day at Ptolemais, they come to Cæsarea, where they stay with Philip the evangelist. The Prophet Agabus again predicts bonds and afflictions for Paul, and his companions try in vain to persuade him not to go up to Jerusalem.

At Jerusalem.

When they reach Jerusalem, James and the elders receive Paul's report of his labors with joy. They also inform him of much ill-feeling against him through rumors that he had taught Jews not to respect the law of Moses, and advise that he join with others in certain religious ceremonies in the temple, as an evidence of his respect for the law. (Note 2.) Paul consents to this and enters upon the ceremony of purification, but before its completion, some of his old enemies among the Jews from Asia, stir up the people, and he is set upon by a furious mob who would have taken his life had he not been rescued by the captain of the Roman guard. (Note 3.) The captain is unable to learn anything from the mob as to who Paul is, and orders him to be bound and carried into the castle. He supposes him to be an Egyptian disturber till Paul speaks to him in Greek, when he grants Paul's request to address the mob.

NOTES.

1. It is evident from Paul's warning to the Ephesian elders contained in Acts 20: 28-31, that he foresaw the great apostacy which soon began, and which ended in all divine authority being taken from the earth, making it necessary for the Lord to restore that authority in our day.

In writing to Timothy whom he later sent to preside over the Church at Ephesus, Paul repeats this warning, saying: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4: 3, 4.

Peter predicts the same condition in II Pet. 2: 1-3.

2. There were four men about to enter on the rite of purification in the Temple, which, in this case, was to extend over seven days. The expression, "be at charges with them," means that he share the expense of the ceremony with them.

3. The accusation that Paul had taught the Jews among the Gentiles not to walk after the customs of the law was false. He had taken care to have Timothy circumcised so as not to offend the Jews. Paul's only con-

tention was that Gentile converts should not be compelled to submit to rites that were no part of Christianity. The authorities of the Church at Jerusalem indicate that they do not wish to change the ruling already made on that question. Notwithstanding all this, Paul shows the proper spirit of obedience in consenting to try to convince the Jews that he respected the law.

The Jews also become false accusers when they charge Paul with profaning the Temple, by taking Gentiles into it. Trophimus was a Gentile convert from Ephesus, whom they had doubtless seen with Paul, hence they jump at the conclusion that Paul had taken him into the Temple.

REVIEW.

1. To what place did Paul go from Ephesus? 2. Who joined him in Macedonia? 3. Where had Titus been? 4. What was Paul's purpose in going to Europe? 5. What new region did he visit on this journey? 6. What epistle did he write from Macedonia? 7. How long did he remain in Greece? 8. What epistles did he write from Corinth? 9. Why did Paul return through Macedonia? 10. Tell what happened at Troas. 11. Why did Paul not wish to stop at Ephesus? 12. Where did he meet the Ephesian elders? 13. What did he say about visiting them again? 14. What did he say awaited him at Jerusalem? 15. What warning did he give them? 16. To whom did he repeat that warning? 17. Quote II Tim. 4: 3 4. 18. What does Peter say on the same subject? 19. Where did the missionaries make the first landing after leaving Miletus? 20. How long did they remain there? 21. What warning did Paul receive here? 22. How did the disciples at Tyre take leave of the elders? 23. How long did they remain at Ptolemais? 24. With whom did they stay at Caesarea? 25. What is said of Philip's family? 26. Describe the prophecy that was made here. 27. To whom did Paul report his labors when he reached Jerusalem? 28. What did the brethren say might cause trouble for Paul? 29. How did they advise him to try to avoid it? 30. Who was Trophimus? 31. How was Paul rescued from the mob? 32. Show that the charges against Paul were false.

LESSON XV.

PAUL'S LAST VISIT TO JERUSALEM.

Read Acts, Chaps. 22 and 23.

Memorize Acts, Chapt. 23; 5.

SUGGESTIONS TO THE TEACHER:—A strong point in this lesson is the respect Paul paid to the priestly authority of Ananias. The Savior gave a good example of this in providing money for the entrance into Capernaum, Matt. 17: 24-27. Also the conduct of David toward King Saul is another instance. I Sam. 24-26. Prest, Cannon's Life of Joseph Smith, Chapt. 28, contains a good example of how the evil designs of a mob were thwarted.

Paul's Defense. (Note 1.)

Standing on the castle stairs Paul speaks to his assailants in the Hebrew language; explains to them that he is a Jew, born in Tarsus, but educated by Gamaliel in the city of Jerusalem. (Note 2.) He confesses his vigilance in persecuting the saints; bears testimony to his miraculous conversion to Christ, and declares that he has been divinely called to preach the Gospel to the Gentiles.

Narrow Escape from Scourging.

When Paul speaks of his mission to the Gentiles his hearers become enraged and cry: "Away with such a fellow from the earth, for he is not fit to live." At the command of the captain he is made ready to be scourged, but when it is discovered that he is a Roman citizen the idea of examining him by torture is abandoned.

Paul before the Jewish Council.

As Paul proceeds to plead his own cause, Ananias the High Priest commands those who stand by to smite him on the mouth. (Note 4.) This unbecoming conduct enrages Paul, who prophetically denounces Ananias, but, at the same time, remains respectful and obedient to the authority of the High Priest. (Note 5.)

Rescued by the Roman Guard.

Paul's declaration that he is a Pharisee causes dissension among his accusers. (Note 6.) He is rescued by a Roman guard and placed in the castle for safety. During the night he is comforted and encouraged by a visit from the Lord, who makes known to him that he shall be a witness of the Gospel in Rome. (Note 7.)

A conspiracy is formed to murder him, but the plot is revealed to the chief captain by Paul's nephew. That night he is sent to Cæsarea under a strong escort and committed to the jurisdiction of Felix.

NOTES.

1. The fearlessness of Paul is well depicted here, as well as his confidence in argument and testimony. Especially is manifested the hand of the Lord in thus placing Paul in a position where the greatest enemies of Christianity would be compelled, by force of circumstances, to listen to his testimony.

2. Paul was born in Tarsus, where his father had acquired Roman citizenship, which was allowed only to the most worthy of alien subjects. Hence Paul's claim to the privileges of a Roman citizen; but his father in accordance with the custom of wealthy and honorable Jews, gave his son an education in the theological schools at Jerusalem over which Gamaliel presided. In Tarsus, Greek was the accepted language. It was also the language of commerce. Probably Paul used the Hebrew language in the domestic circle, while in social life he used the Greek.

4. This hypocritical president of the Sanhedrim, Ananias, was killed during the Jewish war with the Romans.

5. Paul exhibited proper respect for constituted authority, notwithstanding the fact that the man who claimed to hold it was a despot. Evidently Paul could entertain no other feeling than that of contempt for the person who would sit as a judge under the law, yet issue an order contrary to the law, but he bowed in submission to the divine principle of proper respect for constituted authority.

6. The Pharisees, to which sect Paul had belonged, represented the cultured and progressive class of Jews and believed in redemption, resurrection, and final judgment, while the Sadducees were the agnostics of that age.

7. The Lord not only commands to visit those who are in prison, but He sets the example himself. At the very time when He was assuring Paul of his safety, forty emissaries of the evil one pitted their puny human will against the divine will and bound themselves by oath to assassinate God's chosen messenger. The result was as it always will be—defeat for the devil, victory for Christ. When one contemplates the folly of these men, he is led to see plainly that wickedness and wisdom are never companions.

REVIEW.

1. What language did Paul use when he spoke from the stairway? 2. Why did he speak in that language? 3. Where was Paul born? 4. Where was he educated? 5. Mention some of the subjects considered in his discourse. 6. What were the effects of this discourse? 7. How came Paul to be a Roman citizen? 8. Of what particular advantage was his citizenship on this occasion? 9. For what reason did Paul denounce Ananias? 10. What came of Ananias? 11. Show the difference between submitting to men and submitting to authority? 12. What was Paul's object in declaring himself a Pharisee? 13. Who were the Pharisees? 14. Who were the Sadducees? 15. In what respect are all true Christians Pharisees? 16. Who rescued Paul? 17. How was Paul encouraged during his confinement in the Castle? 18. What plot was laid against Paul? 19. Why was Paul taken to Caesarea? 20. Describe the manner in which he was taken to Caesarea. 21. What was the substance of Lysia's letter to Felix? 22. Show from this the futility of putting human will against divine will.

LESSON XVI.

PAUL BEFORE FELIX.

Read Acts, Chapt. 24.

Memorize Acts, Chapt. 24; 16.

Charges against Paul. (Note 1.)

Tertullus, a Roman lawyer is employed by Ananias and the elders to prosecute Paul before Felix, governor of Judea. After speaking flattering words to Felix, he proceeds to lay the following charges against Paul: 1. Sedition. He is accused of being a mover of sedition among the Jews throughout the world. 2. Heresy. He is charged with being a ringleader of the Nazarenes. 3. Sacrilege. He is accused of profaning the temple.

Paul's Answer.

At the invitation of Felix, Paul cheerfully answers the charges prepared against him. To the charge of sedition, he explains that it is but twelve days since he came to Jerusalem to worship and denies disputing with any one in the temple or creating any disturbance in the city. In answer to the charge of heresy he frankly confesses that he worships, after a manner they call heresy, but which is "according to the law and the prophets." He explains that, in common with his accusers, he believes in the resurrection of the dead, both the just and the unjust. To the charge of sacrilege, he replies that he has in no manner desecrated the temple, and explains that after a long absence he returned to Jerusalem with offerings for his poor brethren which he was properly presenting when his accusers seized him.

Paul's Interview with Felix and Drusilla. (Note 2.)

Paul is brought from the place of his confinement to the judgment hall, where he is permitted to address Felix and Drusilla. 1. He speaks to them of righteousness—that upright and holy living, toward God and toward man—which the Gospel demands. 2. Next he reminds them of temperance and self control. 3. And finally he speaks to them of the judgment to come, before which kings and princes, no less than common men, must some day stand. He

reasons with such force and eloquence on these subjects that Felix is deeply moved. (Note 3.)

After two years imprisonment he is delivered to Festus, who succeeds Felix as governor.

NOTES.

1. The law required that cases should be heard speedily; and the Apostle's enemies in Jerusalem were not wanting in zeal. Thus, "after five days," the high priest Ananias and certain members of the Sanhedrim, appeared with one of those advocates who practised in the law courts of the provinces, where the forms of Roman law were imperfectly known, and the Latin language imperfectly understood. The man whose professional services were engaged on this occasion was called Tertullus. The name is Roman and there is little doubt that he was an Italian, and spoke on this occasion in Latin. The incriminating information was formally laid before the governor.

2. Felix was a Roman freedman, brother of Pallas, the emperor's favorite. He obtained his high position by means of his successful expeditions against the robbers of the desert, and married Drusilla, the daughter of the tyrant Herod Agrippa I, and sister of Agrippa II and Bernice. He was a man of voluptuous and brutal character, exercising, as Tacitus tells us, the power of a king with the temper of a slave. The effect of Paul's fearless testimony to the truth before Felix, affords a fine illustration of how vice quails before virtue, though the former be shielded by official dignity and the latter stands in the attitude of a chained prisoner.

3. A strong impression was made on the mind of Felix. But his was one of those characters, which are easily affected by feelings, but always drawn away from right action by the overpowering motive of self-interest. He could not make up his mind to acquit Paul. He deferred all inquiry into the case for the present "When Lysias comes down," he said, "I will decide finally between you." Meanwhile he placed him under the charge of the centurion who had brought him to Cæsarea, with directions that he should be treated with kindness and consideration. Close confinement was indeed necessary, both to keep him in safety from the Jews, and because he was not yet acquitted, but orders were given that he should have every relaxation which could be allowed in such a case, and that any of his friends should be allowed to visit him, and to minister to his comfort. Conybeare and Howson's *Life and Epistles of St. Paul*, page 285.

REVIEW.

1. Who was Tertullus? 2. What was the nature of the introduction of his speech against Paul? 3. Name the charges he preferred against Paul. 4. Define sedition. 5. Define heresy. 6. Define sacrilege. 7. Who were the Nazarenes? 8. How did the Jews regard these charges against Paul? 9. Which of these charges did Paul deny? 10. Why did not Paul deny the charge of heresy? 11. What had Paul preached that was offensive to the Jews? 12. Repeat Acts 24: 16. 13. Who was Felix's wife? 14. Upon what subject did Paul speak before Felix and Drusilla? 15. How did Paul's reasoning effect Felix? 16. How long was Paul imprisoned in Cæsarea? 17. Who succeeded Felix as governor.

LESSON XVII.

PAUL AT CÆSAREA.

Read Acts, Chaps. 25 and 26.

Memorize Ecc'l. Chapter 12: 13.

Paul Before Festus.

While Paul is imprisoned in Cæsarea, great dissatisfaction arises among the Jews which results in an outbreak during which thousands of them are slain. In consequence of this, Felix is called to Rome and Festus is appointed in his place. No sooner has Festus entered upon his official duties than the Jews present a strong protest against Paul, accompanied with the request that he be sent to Jerusalem for trial; their purpose being to assassinate him on the way. Festus refuses this request but invites them to come to Cæsarea and present their accusations. The trial is immediately held and the Apostle's accusers appear and present many grievous complaints against him, none of which they can prove. Festus is soon convinced of Paul's innocence, but to gain the favor of the Jews he asks him if he will go to Jerusalem and there be tried before him. Paul, understanding the danger that lurks in this proposition, and at the same time conscious of his rights as a Roman citizen, makes his memorable appeal to Cæsar.

Festus' Consultation with Agrippa.

About this time Agrippa with his sister Bernice pays a visit to the new governor at Cæsarea. This prince is well acquainted with the Jewish law and is at the time superintendent of the temple. Festus takes advantage of this opportunity of consulting one better informed than himself on the points in question. He confesses his ignorance of the Jewish theology and recounts to Agrippa Paul's trial. The reference to Paul arouses the prince's curiosity and he expresses a wish to see the prisoner. Festus readily grants the request and fixes the following day for the interview. At the time appointed, Agrippa and Bernice accompanied with military officers and the chief men of Cæsarea enter the court chamber; and at the command of Festus Paul is brought before him. The proceedings are opened by a speech from Festus, describing the circumstances under which the

prisoner had been brought to his notice, and ending with a statement of his perplexity as to what he should write to "his Lord," the Emperor, concerning Paul. This being concluded, Agrippa permits Paul to speak for himself. (See Conybeare and Howson's *Life of Paul*, page 294.)

Paul's Eloquent Defense.

Paul's defense is a model of oratory, moving as it does those who are opposed to Christianity and to Paul himself. The introduction, calculated to remove prejudice is filled with respectful consideration. Paul recognizes Agrippa as one skilled in Jewish law and tradition and no stranger to Christianity. Then follows the straightforward, fearless testimony of his conversion which had been more powerful than learned arguments in effecting conversions. Agrippa evidently feels the truth of this great testimony when he exclaims: "Almost thou persuadest me to be a Christian." To which exclamation Paul makes the most artful and eloquent answer. They are convinced of his innocence, but there is no retreat from Paul's appeal to Cæsar. Nothing now remains but to wait for a suitable opportunity to send him to Rome.

REVIEW.

1. How long was Paul a prisoner in Cæsarea? 2. During Paul's imprisonment what happened among the Jews? 3. How did this affect Felix? 4. Who succeeded Felix as governor? 5. Who was Festus? 6. What charges did the Jews prefer against Paul on this occasion? 7. Why did the Jews wish Paul sent to Jerusalem to be tried? 8. What two distinguished persons visited Festus at this time? 9. Who were Agrippa and Bernice? 10. Why did Festus refer the hearing to Agrippa? 11. What was the effect of Paul's defense upon his hearers? 12. Upon what grounds did Paul appeal to Cæsar? 14. What was the testimony of Festus and Agrippa as to Paul's innocence?

LESSON XVIII.

PAUL'S VOYAGE TO ROME.

Read Acts, Chaps. 27 and 28.

Memorize Mark, Chapt. 16; 17, 18.

Paul Embarks for Rome.

The day after starting from Cæsarea the vessel touches at Zidon, (Note 1) where Paul is courteously permitted to go ashore to refresh himself and visit with his friends. The wind being unfavorable the vessel is carried to the north of Cyprus and enters the harbor of Myra, a city in the province of Lycia, in Asia Minor. (Note 2.) Here Paul is transferred to another vessel. The next landing place is at Fair Haven's on the southern coast of the island of Crete. (Note 3.) They are delayed here for some time. Paul urges the centurion to remain during the winter and escape impending dangers, but his advice is rejected. Soon after leaving Fair Haven's a storm sets in, and for fourteen days and nights, they are driven by its fury in a westerly direction, until hope perishes in every heart save Paul's, who, by the power of inspiration, promises them safety in the midst of their great peril. (Note 4.)

The Shipwreck.

As they near the island of Melita some of the sailors make an unsuccessful attempt to escape. (Note 5.) Paul now prevails upon them to break their fast, and encourages them with the promise that not one shall be lost. (Note 6.) Before partaking of the food he blesses it in the presence of them all. After they have eaten they are more hopeful and, at the suggestion of the Apostle, they cast the cargo overboard, spread the sails, and make toward the shore. Before reaching the harbor the ship is grounded and broken by the violence of the waves. The soldiers propose to kill the prisoners, but the centurion, on account of his high regard for Paul, prevents this. Finally all reach the land in safety. (Note 7.)

Three Months at Melita. (Note 8.)

The hospitable inhabitants of the island show the shipwrecked people great kindness by kindling fires and providing them with

shelter. While Paul is laying wood on the fire, a poisonous viper stings him on the hand, but to the great surprise of them all it does not harm him; seeing this miracle the superstitious natives say that "he is a god." (Note 9.) For three days they are royally entertained by Publius, the ruler of the island, whose father is very sick. (Note 10.) Paul, by the power of faith, heals the afflicted man. When this becomes known, others bring their sick and afflicted and they also are healed.

Completion of the Journey.

After wintering on the island of Melita, Paul and the other prisoners are placed on board an Alexandrian ship which is bound for Rome. (Note 11.) They stop for three days at the historic city of Syracuse. The next station is at Rhegium, after which they sail to Puteoli near Naples. Here the vessel ends its journey, and the prisoners disembark. Paul is permitted to remain at this place one week with a branch of the Church. There remains still one hundred and forty-one miles to make, by land, before reaching Rome. At two points on this journey, by land, he is met by delegations of Christians who welcome him. (Note 12.) At last the great city of Rome is reached, where Paul remains for two years a prisoner at large, "dwelling in his own hired house." (Note 13.)

NOTES.

1. Julius, the centurion, in whose custody Paul was placed with other prisoners, seems to have been somewhat acquainted with the true character of the Apostle so far at least as to feel safe in trusting to his honor; so he gave him perfect liberty to visit his friends unguarded.

2. Sidon was the capital of Phœnicia and after the destruction of Tyre, by Alexander the Great, became the most important seaport of the Syrian coast. Many ships from different ports had taken refuge at Myra, and among the number Julius found one which had come from Alexandria with a cargo of wheat, and was soon to sail for Italy. He immediately had his prisoners transferred to it, and they, with the persons previously on board, made a company of 276. We are apt to imagine the vessels of that time as small and doubtless many of them were, but this one, to have accommodated so many, must have been comparatively large, and it is supposed from many known facts that the burden of some ancient merchantmen may have been from 500 to 1,000 tons. (Child's History of Paul.)

3. Here we have an example of the so-called scientific knowledge or wisdom coming in conflict with revelation. It was quite natural, or rather human, for the centurion to have more confidence in the opinion of the navigators than in the declaration of the tent-maker and preacher. The Roman could not understand God's method of imparting knowledge.

4. Authority on the vessel is about to change hands. Note the wonderful declaration of the angel, saying: "Lo, God hath given thee all that

sail with thee!" Can it be doubted that Paul had been pleading before the Father in the name of Jesus for both crew and passengers?

5. Man is prone when his wisdom has failed, to take the shortest cut out of the difficulty into which his folly has led him; but those who know that God's wisdom can not fail are able to "stand still and see the salvation of the Lord,"—it generally takes more will power to wait than it does to work. Here the civil authority on the ship had weakened. The military was at a loss what to do. The ecclesiastical furnished the source of safety, as it did in the days when statesmen and warriors counseled with men of divine inspiration.

6. In this hour of anxiety the Apostle stands forward to give them courage. He reminds them that they had eaten nothing for 14 days and exhorts them now to partake of a hearty meal, pointing out to them that this was indeed essential to their safety, and encouraging them by the assurance that "not a hair of their heads should perish." So speaking he set the example of the cheerful use of God's gifts and grateful acknowledgments of the giver by taking bread, giving thanks to God before all and beginning to eat. The fast occurred in the month Tisri, early in October, and was the period in which the most violent storms swept the Mediterranean.

7. The soldiers who were answerable with their lives for the detention of their prisoners were afraid lest some of them should swim out and escape, and, therefore, in the spirit of Roman cruelty, they proposed to kill them at once.

8. Melita corresponds to the modern Malta. It was then inhabited sparsely by semi-civilized descendants of Phœnician colonists. The people were noted for their hospitality.

9. Evidently the same promises and blessings were given to the former day ministers of the Gospel, as to the authorized ones of modern times. (See Doc. and Cov. 84: 62-75.) This was the second opportunity that Paul had of receiving the homage due to Divinity alone, but he honestly and wisely gave the superstitious people to understand that the power was not in him, and that he was their fellow-man. Paul's conduct in this regard is in marked contrast with that of Herod the Great, who accepted honors not due him, and was smitten to death by the power whose authority he had tacitly usurped.

10. The healing power of the holy priesthood was effectually exercised among the simple, superstitious people. The circumstances point to the comprehensiveness of the promise "the prayer of faith shall heal the sick." It is not limited or circumscribed by social standing or creed fellowship. This should settle the question as to whether non-members of the church can be administered to if they manifest belief in the ordinance.

11. Castor and Pollux were the heathen divinities who were supposed to preside over the fortunes of sailors, hence the name of the ship.

12. Julius, who had become deeply interested in Paul, wished to make him as comfortable as possible, and when his friends desired him to remain with them seven days, the officers readily consented.

13. Paul's approach had been heralded at Rome, and when he arrived at Appii Forum, a town about 40 miles from the great metropolis, several of the brethren met and welcomed him. At the three taverns a second

delegation was met, who had also come out to welcome this ambassador in bonds. It was along this Appii Forum road by which Paul entered Rome that he was led forth some years later to his execution.

We may well conclude that Julius would speak well of Paul as he delivered him up to the prefect of the pretorian guards. Festus, before whom he had been lately tried at Cæsarea, was also in Rome and may have spoken in his favor, and thus Providence brought it about that Paul was not cast into the common prison, but was permitted to live in his own hired house, guarded only by a Roman soldier.

REVIEW.

1. Who had charge of Paul and the other prisoners on their voyage to Rome? 2. What was the first landing place? 3. What special kindness was shown Paul at this place? 4. Where did they change ships? 5. Locate Myra on the map. 6. Speak of the cargo and capacity of the vessel on which Paul embarked at Myra. 7. What was the next stopping place on this voyage? 8. What was Paul's advice at this place? 9. Show from this lesson the advantage of divine wisdom over human judgment? 10. After much fasting and prayer what was made known to Paul? 11. How long were they driven by the storm? 12. Before they partook of food what did Paul do? 13. Near what island were they wrecked? 14. Of what advantage to the other prisoners was the Centurion's regard for Paul? 15. Locate Melita. 16. Name two important events that happened in this island. 17. How long did they remain at Melita? 18. How long did Paul remain at Puteoli? 19. Tell of the meeting of Appii Forum. 20. Why was not Paul sent to the common prison? 21. How long did he dwell in Rome? 22. How was his time employed? 23. Repeat Mark 16: 17,18.

STORIES AND TESTIMONIES.

Suggestions to the Teacher:—Three stories are suggested for each of these testimony meetings—one from each of the three numbers of the Faith Promoting Series selected for that purpose, viz: "Leaves from My Journal," "A String of Pearls," and "Early Scenes in Church History." The ones here named are merely suggested. There are numbers of other stories in these books equally good, and the teacher should exercise his own judgment, and select others if they will serve his purpose better, or have additional ones assigned if they can be used to advantage. The Improvement Associations can secure these books at the Deseret News Book Store at reduced rates. See that these three copies are on hand by the time they are needed.

Aim to have one of these testimony meetings as near the beginning of each month as possible.

I.

1. "Leaves from My Journal," Chapt. I.
2. "A String of Pearls." Anecdotes of Elder J. M. Grant, Chapt. I; page 43.
3. "Early Scenes in Church History." Experiences of A. O. Smoot, Chapt. I, page 17.

II.

1. "Leaves from My Journal," Chapt. XIX.
2. "A String of Pearls." A Prophecy and Its Fulfillment, page 73.
3. "Early Scenes in Church History." Experiences of A. O. Smoot, Chapt. II, page 21.

III.

1. "Leaves From My Journal," chapt. XXVI.
2. "A String of Pearls," Guided by Providence, page 76.
3. "Early Scenes in Church History," Experiences of A. O. Smoot, Chapt. III.

IV.

1. "Leaves from My Journal," Chapt. V.
2. "A String of Pearls," Sign Seeking, page 52.
3. "Early Scenes in Church History," Scenes in the British Mission, Chapt. I, page 31.



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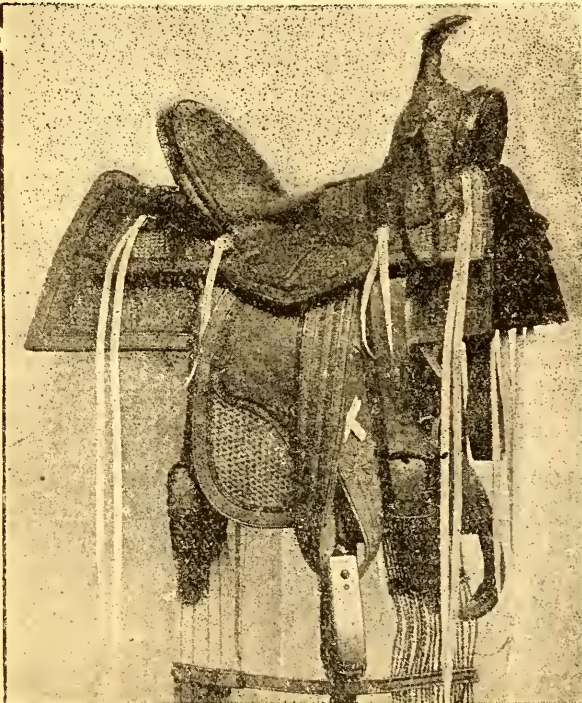


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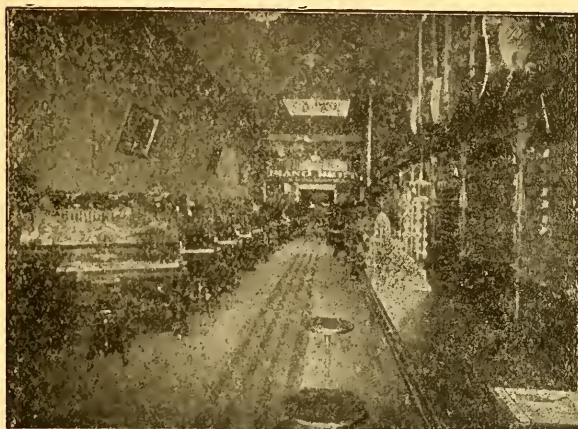
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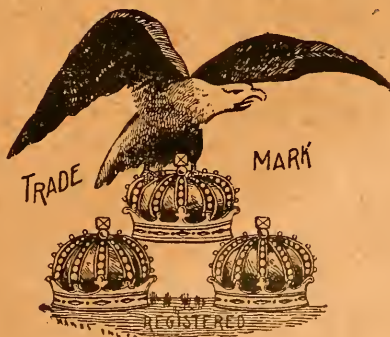
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